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THE LATTER-DAY SAINTS'
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"No man may hope or expect to have an inheritance on this celestial globe who has failed to pay his tithing."—MELVIN J. BALLARD.

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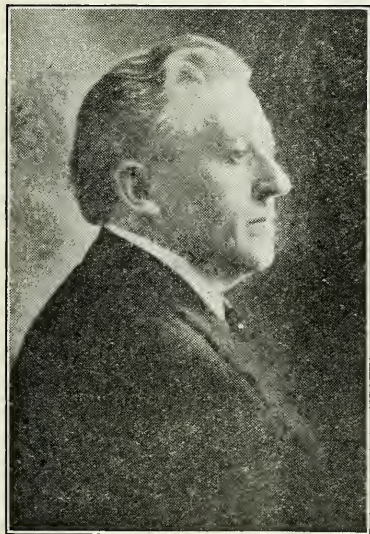
MELVIN J. BALLARD

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

I'LL go where you want me to go, dear Lord,
Over mountain or plain or sea.

I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

These words are typical of the life and service of Apostle Melvin J. Ballard, who at a General Conference several years ago sang them with great effect, his voice and life ringing true to the sentiments they express.



MELVIN J. BALLARD

"He had all the qualities of a great orator: command of himself, warm sympathy, responsive intellect, splendid repartee, the power to flash, the language of the people, a wonderful magnetism, and an earnestness that made him the unconscious hero of the cause he espoused," was said of Wendell Phillips. These words need neither modification nor abridgment when applied to Melvin J. Ballard, who is pre-eminently a preacher, a crusader for righteousness, a gifted and eloquent evangelist.

His dauntless courage, his fine personality, the tone and quality of his spirituality, his zeal for

the truth, his love for humanity, his settled and supreme faith in the restored Gospel, his radiant and glorious conception of its meaning and mission—combine to make him one of the most popular and powerful exponents of the truth in this dispensation. He is a spiritual leader. All his admonitions and exhortations are permeated with hope and abound with good cheer. His words impart comfort, banish doubt, inspire confidence. There is no indecision in his action. He is practical, patient, prudent, progressive, and at the same time fearless. Melvin J. Ballard is a man of prophetic vision and deep spirituality, which is controlled by a well-balanced mind. His poise and sanity impart confidence to all that he says. There is something majestic in his conception of religion and something altogether satisfying in the exalted place which he gives man in the cosmic universe. He is, we repeat, a spiritual leader, much sought after as a speaker, and consequently addresses a great many people, probably more than any other man in the Church. It is pleasant to listen to him. He has a clear, musical, well-modulated voice with an unusual carrying capacity—a fluency and native eloquence which, backed by a sublime and exalted faith in the cause to which he has given his unqualified allegiance, have made him an outstanding advocate of the Gospel of the Master. His faith and diligence have been rewarded by many marvellous and convincing testimonies confirming the divinity and genuineness of the message which he bears.

Melvin J. Ballard was born of sturdy immigrant pioneer parents, and grew up in a home where faith, service and sacrifice were effectively fostered and where all the rugged virtues that make for sound living were cultivated. His father, Henry Ballard, for almost forty years bishop of the Logan Second Ward, came from London, arriving in Utah in 1852, and was one of the outstanding pioneers of Cache Valley. He was a man of sterling integrity and unconquerable faith. His mother, Margaret McNeil Ballard, of Scotch descent, was a woman of most extraordinary character and leadership, who served as president of the Relief Society of the same ward for thirty years. One need only scan the life of this inspired and intrepid soul to understand the source from which Apostle Ballard received his fine inheritance, for many of his outstanding characteristics were clearly shown in the life of his good mother. Her family left their native country, Scotland, when she was ten years of age—1856—and arrived in Ogden, Utah, on the fourth day of October, 1859, after a journey marked with extreme hardship and sufferings. She says: "I walked every step of the way across the plains and drove a cow, and a large part of the way carried my brother James on my back." James was five years of age, and she only thirteen. Permeating this life of sacrifice is a spirit of gratitude and a quality of faith which mark her as a heroine.

Melvin J. Ballard's life is an expression of the atmosphere of the

home in which he was reared. Every morning and every night his parents and their children knelt in prayer at the family altar, and every day they sought to live the religion of Him to whom they prayed. From firesides such as this have come the men and women who made America great and who have furnished the faith and sinew and leadership of this Church. The faith which warmed their hearts and glowed at their fireside is the faith that has conquered the wilderness and the waste places, and made the desert smile with plenty. Melvin J. Ballard learned from his cradle the lessons of service and sacrifice. They are a part of his very nature. As a deacon, he chopped wood for the widows, cared for the meeting-house, and performed errands of mercy and service for the president of the Relief Society, his mother, and for the Bishop of the Ward, his father. As a teacher and afterwards as a priest, he magnified his calling and did it with a cheerfulness and efficiency that won the confidence of his leaders and the love of the people. All his life he has been a cheerful worker. No idle day can be charged against him. "The lineage of idleness is never long nor strong," but the rewards of diligence are everlasting. Few men of his age have given more generously of their time and talents to their Church and to their people. His service has always been of superior quality and has often been given at the price of personal sacrifice. Any great cause calls for sacrifice, and those who pay this price never waver in their allegiance to it. Somehow, sacrifice is the price of the most precious things in all human experience. The names history cherishes are the names of men of this type. Only "a man too simply great to achieve for his proper self" is great enough to live forever. One philosopher has said, "How studiously many men sink into nameless graves, while a few forget themselves into immortality."

This is in brief the chronicle of his life: He was born February 9th, 1873, in Logan, Cache County, Utah. His boyhood days were spent on the farm doing the common work incident to farming. He attended the public schools of Logan and the Brigham Young College, from which institution he was graduated in 1894, and after graduation became a member of the faculty and taught music in that institution. On June 17th, 1896, he married Martha A. Jones, and in less than three weeks' time thereafter was set apart as a missionary to labour with Elders B. H. Roberts and George D. Pyper, who were holding meetings in the larger cities of the United States. He continued in this special missionary service for several months, when Elders Roberts and Pyper were released; he remained and was assigned to the Northern States Mission, where he laboured as a missionary until December, 1898. Upon his return he became actively engaged in business and assisted in organizing the Logan Knitting Factory and was also prominent among the organizers of the Logan Commercial Club, serving for two terms as its president and as a director.

He served for six and one-half years as counsellor in the Bishopric in the Logan Second Ward, and for two years as high counsellor in the Cache Stake. He soon became recognized as a speaker of exceptional ability, and his services were in constant demand. In the winter of 1902 and 1903 he was called on a short term mission to Boise, Idaho, where he assisted Elder Joseph W. McMurrin in organizing the scattered saints living in that locality, into a branch of the Church. This resulted subsequently in the organization of the Boise Stake of Zion. He was not only actively engaged in religious and business matters when at home, but was also active in a civil capacity, serving as City Councilman of Logan. For many years he was chorister of the Logan Second Ward, and for seventeen years was chairman of the Cache Stake Tabernacle Choir. During this time he was instrumental in securing a pipe organ for the Logan Tabernacle.

On April 6th, 1909, he was set apart to preside over the North Western States Mission, with headquarters at Portland, Oregon. He was then in his thirty-sixth year. He had already filled two missions and had a large and varied experience at home, so that he was eminently fitted for this responsible position. The entire mission soon felt the quickening power of his vitalizing touch, and from the zeal which burned in his own soul, he kindled the same fire in the hearts of his missionaries. His devotion soon won their affection, and likewise the esteem of the people with whom he mingled. He did a memorable work in this field and distinguished himself as a leader, as an administrator, as an advocate, and as a defender of the faith. During this time he had five hundred and fifty-five missionaries, the saints erected fifteen chapels and the mission made great progress.

He had presided there for nearly ten years when he was called to the Apostleship, January 7th, 1919. His mother had been dead less than nine months when this call came to him. For years she had carried in her heart the sweet assurance that some day her son Melvin would be numbered among the chosen apostles. This was revealed to her before he was born, and she went to her grave with this assurance unfulfilled. Had she lived a few months longer this would have been confirmed. No earthly joy would have meant more to her.

This divine assurance was given not only his mother but was given to Melvin as well, in a patriarchal blessing pronounced upon his head when he was nine years of age. This is a remarkable blessing which has been literally and gloriously fulfilled. But more remarkable still was a testimony given to him two years before his call to the apostleship came. Speaking of it at the time he was called, he says :

I know, as I know that I live, that this is God's work. . . . I have no more doubt about it than I have that I exist. I remember one little testimony, among the many testimonies which I have received.

You will pardon me for referring to it. Two years ago, about this time, I had been on the Fort Peck Indian Reservation for several days, with the brethren, solving the problems connected with our work among the Lamanites. Many questions arose that we had to settle. There was no precedent for us to follow, and we just had to go to the Lord and tell Him our troubles, and get inspiration and help from Him. On this occasion I had sought the Lord, . . . and that night I received a wonderful manifestation and an impression which has never left me. I was carried to this place, the Temple, into this room. I saw myself here with my brethren, and I was happy. . . . I was told there was one other privilege that was mine; and I was led into a room where I was informed I was to meet some one. As I entered the room I saw, seated on a raised platform, the most glorious Being I have ever conceived of, and was taken forward to be introduced to Him. As I approached He smiled, called my name, and stretched out His hands towards me. If I live to be a million years old, I shall never forget that smile. He put His arms around me and kissed me, as He took me into His bosom, and He blessed me until my whole being was thrilled. As He finished I fell at His feet, and there saw the marks of the nails; and as I kissed them, with deep joy swelling through my whole being, I felt that I was in heaven indeed. The feeling that came to my heart was: "Oh! if I could live worthy, though it would require four score years, so that in the end, when I have finished, I could go into His presence and receive the feeling that I then had in His presence, I would give everything that I am and ever hope to be."

At the April Conference of 1920, speaking of the resurrection of Christ, Elder Ballard said: "He arose from the dead and came forth in splendour, a resurrected immortal and eternal being. He then arose to the height of power, of glory, and of majesty, and became the master of all things, even death yielding to Him. . . . We rejoice in the witness we have that Jesus taught the truth, that the testimony of His disciples concerning His resurrection is the truth; we also know that the testimony of Joseph Smith and his brethren who looked upon the face of the Redeemer is true. I bear witness that I know what they have said is the truth. I know as well as I know that I live and look into your faces that Jesus Christ lives and He is the Redeemer of the world, that He arose from the dead with a tangible body, and still has that real body which Thomas touched when He thrust his hands into His side and felt the wounds of the spear and also the prints of the nails in His hands. I know by the witness and revelations of God to me that Thomas told the truth. I know that Joseph Smith told the truth, for mine eyes have seen; for in the visions of the Lord to my soul I have seen Christ's face; I have heard His voice. I know that He lives, that He is the Redeemer of the world, and that He arose from the dead, a tangible and real individual. So shall all men rise in the resurrection from the dead." (*Improvement Era*, Part II, Vol. 27, 942.)

From the day of his call to the Apostleship to the present time

he has with marked ability and with signal devotion carried forward the work given to him. On September 3rd, 1925, he was called in company with Rulon S. Wells and the late Rey L. Pratt, to open a mission in South America. They set out on this historic journey on November 3rd, 1925, and sailed from New York on the 14th of that month, arriving in Buenos Aires on Sunday, December 6th. No missionary work had been done in South America; there were, however, two or three families of saints residing there who had come from Germany, who were at the wharf to welcome the brethren. One of the important duties they had been commissioned to perform was to dedicate that land for the preaching of the Gospel. Accordingly, early in the morning of a beautiful summer day, December 25th, they held a sacred service in a grove of weeping willows near the bank of the El Rio De La Platte River in a secluded place in the Park 3 De Ferrara, Buenos Aires, Argentina, after which Elder Ballard offered a fervent and beautiful prayer dedicating the Great South American continent for the preaching of the Gospel of Christ. This was a day never to be forgotten by these brethren. It was an event of momentous significance, for no doubt there are millions of people on that vast continent who have in their veins the blood that believes. The brethren pursued the work they had been sent to do with great diligence, baptized several converts, organized a Sunday School and a branch of the Church, and established a mission with headquarters in Buenos Aires.

Owing to ill health Elder Wells was obliged to return home in February, 1926, Elders Ballard and Pratt remaining until the latter part of July of that year, when they were released. They were permitted by the First Presidency to return through the Indian countries of South America. Their journey led them to the northern part of Argentina, where they saw hundreds of thousands of native Indians, who were engaged in raising barley, corn, potatoes, cattle and sheep. The high and broad plateaus of the Andes mountains are covered with small farms occupied by these industrious and peace-loving Indians. The Elders were not only interested in the natives who belonged to the house of Israel, no doubt, but they were greatly interested in the ancient ruins of this land which seemed directly to support and corroborate the Book of Mormon.

Elders Ballard and Pratt reached home with the satisfaction of having completed successfully a great mission, and, no doubt, the establishment of our missionary system in that land will ultimately mean a very great deal. This is the fourth mission which Elder Ballard has filled; in fact, he has laboured fourteen years as a missionary besides the vast work which he has done among the various stakes of Zion. He is associated with Apostle George Albert Smith in the General Superintendency of the Y. M. M. I. A. His vision of this work, the place of recreation in its programme, and in the programme of the Church, coupled with his zeal and

ability to promote any good cause has made him an outstanding factor in this great organization.

His apostolic duties require his absence from home much of the time; consequently the responsibility of the family rests largely upon Mrs. Ballard, who is a brilliant and attractive woman of boundless energy, and with a great devotion to her husband and children. During his first mission she supported herself and babe and helped to maintain him by teaching school. She has sought in every way to promote his interests and has constantly inspired him to make the most of his splendid endowments. Energetic, generous, and motherly, she has not only cared for her own family, but will long be remembered by the missionaries of the North Western States who laboured during Brother Ballard's presidency, for the comfort and encouragement of which she gave to them. Brother and Sister Ballard have reared a family of eight children: Melvin Russell, Lucile, Kenneth A. (deceased), Rulon Joseph, Louis McNeil, Mary Ruth, Margaret, and Mack J. Ballard. These children are full of energy and enterprise and have a strong admiration for their father and mother.

As we have indicated, he taught music in the Brigham Young College for two years, and no doubt he could have made a career for himself in this field had he devoted himself to it. He has a superior voice and a fine appreciation of the best there is in music. All of this greatly augmented his work as a missionary, often opening the doors and touching the hearts of those who could be approached in no other way.

He is chairman of the Church Music Committee which has done some commendable work for the advancement of music throughout the Church. Courses for choristers and organists have been given under the direction of this committee. The *Latter-day Saint Hymn Book* and *Deseret Anthems* in three volumes have been prepared and issued under their direction.

If one would catch inspiration from contact with one of the purest, ablest, and most inspiring men, let him study the career and emulate the example of Apostle Melvin J. Ballard who, by endowment, training and experience is most admirably fitted for leadership in these modern days and among a strong and progressive people. Nothing daunts his splendid courage. How mightily he labours for the cause he loves! He has a brilliant and a resourceful mind, a responsive heart, with hands strong and quick to help. The strength of his faith, the power of his testimony, his exemplary life have influenced the youth and manhood of this Church in a way never to be forgotten.

He has found his place and is doing his work; it is a great and good work and he is doing it superbly. His name will shine forever in the archives of this people as an inspired and gifted ambassador of our Lord and Master.—(Published in the *Improvement Era*, October, 1932.)

THURSDAY, OCTOBER 27, 1932

EDITORIAL

SOLITARY SALVATION

No, you can not set out to save yourself alone, and hope to obtain full salvation!

Along the pathway that leads upward to joy on earth and glory in heaven you must travel hand in hand with your brother. You must hold him fast, that he be not carried away by the dark forces that tread the descending path. You must assist your brother and take him along with you, to ensure your own salvation.

Did you help your brother as you helped yourself? Your answer to that question will determine your worthiness to dwell in the presence of the Lord. Your failure in that one duty will close the higher gates against you.

You are not happy on earth if you are alone. You will not be happy in heaven if alone. The distress of loved ones, of suffering brethren and sisters, will tear at your heart, and impel you to labour for their salvation. That is, if you are truly growing in the likeness of your Heavenly Father. Heaven will be less than it may be, here or hereafter, until all shall be moving upward. Solitary salvation is incomplete achievement.

The plan of salvation is for all. Have you thought of that? The Lord would save all His children. Every wayward child, every lost soul, will diminish the full joy of the Creator. Would God be happy in heaven, alone? You can answer that question.

Don't set out to save yourself, alone. You will fail. Don't forget that the exceeding great joy of helping another upward is as great as that of your own attainment.

The apostle of old said, "Of one blood hath God made all men." That saying is as a light to guide us into the pleasant places of the Lord.—W.

METHODISM CONSOLIDATED

THE recent consolidation of the different off-shoots of the Methodist Church makes it now the largest Protestant Church in the world. It has affected in this country 5,000 ministers, 20,000 churches, 50,000 local preachers, and 1,000,000 church members. In the world of Methodism it is estimated there are in round numbers 12,000,000 church members, representing a community of 50,000,000 adherents, 60,000 ministers, 90,000 local preachers, 900,000 Sunday School teachers and 9,000,000 scholars. The estimated value of the property held in this country by the United

Methodist Church amounts to no less than between sixty and eighty millions of pounds.

It has taken over a hundred years to bring these three Methodist bodies together, which during that time have been "by schisms rent asunder." The King of England graced the occasion with special congratulations for the consolidation, which were read by his son, the Duke of York. In the immense gathering came men of the Methodist persuasion from darkest Africa, from Asia, from India and from China. Each body voted separately for the union—first the Wesleyans, then the Primitive Methodists, and lastly the United Methodists. There was not a dissenting voice in the ten thousand present. The unity of the Methodist Churches, after long years of travail, had been completed.

The nucleus of the Methodist Church was formed in 1729, when John Wesley was 26 years of age. The object of the formation of the First Methodist Society was good. It was for "a prayerful reading of the scriptures, in order to obtain new light upon the path of salvation." But John Wesley, and those associated with him in those early labours, felt the lack of the vital power and life of true religion, which characterised the apostolic church in the meridian of time. The following extract from the rules promulgated at that time (1743), and published over the signatures of John and Charles Wesley, read: "This Society is no other than a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation." Nearly fourteen years had passed away since the birth of Methodism when this declaration was written. It contained no claim to divine authority, just the simple statement of a company of honest-hearted men, "having the form and seeking the power of godliness." These men had seceded from the Church of England, which itself had declared "that laity and clergy, learned and unlearned, men and women, and children of all ages, sects and degrees, of whole Christendom, have been at once buried in the most abominable idolatry, and that for the space of eight hundred years or more." Therefore, John Wesley could not bring to the Methodist Church any divine authority from that source. No wonder he wrote, in one of his hymns, referring to the followers of Christ in his day :

Where shall we wander now to find
 Successors they have left behind?
 The faithful, whom we seek in vain,
 Are 'minished from the sons of men.

Ye different sects who all declare,
 "Lo! here is Christ!" or "Christ is there!"
 Your stronger proofs divinely give,
 And show me where true Christians live!

The amalgamation of the warring bodies of Methodism gives them no divine authority to administer in the ordinances of the Gospel of Jesus Christ. All man-made religious systems now extant upon the earth are alike lifeless, powerless, and devoid of authority, "having a form of godliness, but denying the power thereof." But God, through the Prophet Joseph Smith, has restored to the earth a system of life and power and salvation. He sent John the Baptist, and Peter, James and John to earth to confer upon Joseph Smith the keys to the authority of the Holy Priesthood which they possessed, and which had been exercised by them in the apostolic age. This system has been offered to the inhabitants of the earth for over a century. And no matter how unpalatable the declaration may be, it comes from inspired men, angels and God Himself—that it is the only system of salvation by which men can gain eternal-life. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." So declared the Saviour of the world.

All who know history will acknowledge the splendid service rendered humanity by Methodism. It has brought into thousands of hearts a desire for the full truth of God. The consolidation now effected we hope may make the human service of the followers of the great Wesleys even more far-reaching, and the desire for full truth yet stronger. Numbers are not a condition of truth or divine authority. Humility and a willingness to seek and test proffered truth are signs of a heaven-born desire for truth. With love for all mankind, and wishing well to every institution founded in righteous desire, the Latter-day Saints present their God-given message and authority to the world, the only fully satisfying answer to the soul's cry for truth.—JAMES H. WALLIS.

LOGIC, JUSTICE, AND SAFETY OF TITHING

ELDER RALPH J. PUGH, LONDON DISTRICT

Logic. Even before joining the Church of Jesus Christ of Latter-day Saints, the principles it taught appealed to me because of their logicalness. They offered no offense to the intellect, but on the contrary, the more reason was applied, the more they harmonized with Truth. The principle involved in the law of tithing is no exception to this rule. It is distinctly logical in all its aspects. What is more reasonable than that those who reap the advantages of the Church should maintain it? Do not the citizens of England finance the machinery of government through the payment of taxes or tithes? Our schools are also supported through the fees or tithes paid by the students. The Church system of tithing, like that of governmental institutions, is

founded upon a "pro rata" basis. Christ Himself approved of this method as demonstrated in the parable of the "widow's mite."

Justice. If, then, there is no real reason why we should *not* pay tithes, let us consider the motive which should prompt us *to* pay tithes. In all our actions, whether in our relationships with either God or man, motive forms the chief factor of appraisal. Surely, a keen sense of justice to our Heavenly Father should be the motive in the matter of tithes. We are all familiar with God's justice in His dealing with us. But do we reciprocate with the same degree of justice? We are blessed with life, both mortal and immortal, through the love of the Father and the sacrifice of His Son. In return He asks, that whilst we work for those things needed in our material existence, that we donate a small portion of our sustenance to the Church, which donation in turn is used for our own benefit.

Safety. Perhaps one of the greatest blessings which I, personally, have realized from obedience to this principle, consists in the sense of security it brings to one's mind. For the promise has been made that if I continue to observe this and other commandments, I shall never want for the necessities of life. In these trying times, when distress is at every turn, such an assurance of economic safety is indeed comforting, especially when one has a family dependent upon him.

I have never missed one penny paid as tithing, although that statement cannot be made concerning all my investments. God is just in regards to the principle of tithing as in other respects. His promises to those who abide by His laws are certain of fulfillment. Let us each dedicate himself anew "to doing his bit" in maintaining this work which has been established by God Himself, for our everlasting benefit.

LATTER-DAY PROPHECIES FULFILLED

THE following prophecy made by Elder Orson Pratt, is contained in the journal of the late John R. Young, under the date of June 10th, 1864:

"One day I accompanied Brother (Orson) Pratt in a walk to the summit of the cliff west of the city (San Francisco). We found a secluded crevice and knelt in prayer. He seemed oppressed in spirit, grieving, perhaps, over the infidelity of his son, Orson. While he was talking the Spirit of the Lord came upon him and he upbraided the inhabitants of San Francisco, and prophesied that the city should be destroyed by earthquake."

The words of this prophecy were literally fulfilled on April 18th, 1906, when an earthquake hit that city and caused one of the major disasters of modern times. The quake struck shortly

after 5 a.m., and the major shock lasted one minute. Several minor shocks were felt at intervals during the day.

The earthquake awakened the people of San Francisco and almost instantly all was confusion and terror caused by the jar of the violent concussion, the wrecking and straining of walls, the swaying of lofty buildings, the falling of plaster and chimneys, the tottering and crashing of brick walls, and the cries of the distressed and injured.

Fire, which broke out shortly, added to the disaster which took more than five hundred lives. For three days and nights the fire continued and the flames swept in all over four hundred and fifty square blocks, an area of about five square miles triangular shape.

The total property loss of the disaster, according to conservative estimates, was in excess of £1,000,000.—(Published in the *Deseret News*, January 30th, 1932.)

ETHICS AND RELIGION

NEPHI JENSEN

THE sheet of paper with lines, dots, and other characters upon it which the singer holds in her hands when she sings is conventionally called "the music." But in the truer sense, these characters are not music. The real music is the throbbing spirit of melody in the soul of the singer. The musical notes and accompanying signs are just signposts, to guide the singer in the systematic expression of her love of song.

What the musical staff is to the singer, ethics is to the saint. We sometimes call ethics religion. But the statement is only true in a very limited sense. Ethical principles are merely rules of conduct. The real religion is the love of the beautiful, the good, and the true, which has been awakened in the soul by the Spirit of God. Ethics systematizes and rationalizes the expression of these divinely kindled aspirations of the soul.

True religion is true ethics plus the moral and spiritual quickening "Spirit of God" that gives to the soul the insatiable thirst for righteousness and Godliness that leads to the purified victorious living, called salvation.

SPIRITUALITY hallows life. It enlarges the soul and brings one closer to God. Spirituality broadens life and makes room for all mankind in the scheme of things. Spirituality brings into your lives that which is sacred and crowds out that which is coarse and vile. It is the seed of brotherly love, and through it God works to remake our souls.—WILLIS J. LYMAN.

PORTSMOUTH DISTRICT CONFERENCE

MEMBERS and friends of the Portsmouth District assembled in the Royal Pavilion at Brighton, October 2nd, for the semi-annual district conference. Convening in both an afternoon and evening service, ample opportunity was afforded for renewing old acquaintanceships and hearing the Gospel message from the Lord's authorized exponents.

Short talks on the topics, "The Work of a Latter-day Saint Missionary," and "A Distinctive Message to All the World," featured the morning programme. The Priesthood and Relief Society also separated for special group instruction.

Sister Douglas, speaking briefly at the beginning of the evening session, related incidents of early pioneer life in Utah. A quartette composed of members of the Brighton Branch, rendered a beautiful vocal selection. Patriarch James H. Wallis told how the Lord chose His servants from among the meek and humble of the earth, and concluded with an appeal for the people to live the Gospel and by so doing grow and develop in wisdom and power. Elder Glen F. Oliver favoured the congregation with a violin solo, after which President Douglas spoke, pointing out the testimony of the witnesses to the Book of Mormon as supportive evidence of its truth, and explained the method used by God in communicating with the people.

District President John W. Taylor, who presided over the conference, in reading his statistical report for the last six months, stated that an increase in tithing and a decrease in district expenditures has been recorded. Work accomplished by the four traveling Elders of the District included the distribution of 31 copies of the Book of Mormon, and 37,711 tracts; and a total of 6,503 hours engaged in missionary activities, out of which 779 hours were spent in tracting from door to door.

Mission Authorities and travelling Elders in attendance were: Patriarch James H. Wallis of the European Mission; President and Sister James H. Douglas and Percy L. Matthews of the British Mission, President John W. Taylor, Elders Elden L. Bastian, Glen F. Oliver and Delwin M. Clawson of the Portsmouth District.

ELDEN L. BASTIAN, Clerk of Conference.

CHURCH WIDE NEWS

PROFESSOR GEORGE CARELESS, former director of the Tabernacle choir, composer of many of the Latter-day Saint hymns, and prominent in Salt Lake City musical circles, observed the anniversary of his ninety-first birthday, September 24th.

MEMBERS of the Church in both Canada and Mexico are everywhere evidencing a keener interest in the Church programme, according to a

report made by Elder Melvin J. Ballard upon his recent return from a three weeks' tour of these countries. He also stated that there were no signs of suffering for lack of necessities among the saints.

ELDER JAMES E. TALMAGE, of the Council of the Twelve, received congratulations on his seventieth birthday anniversary September 21st, at his home in Salt Lake City. Among the many tokens of esteem tendered Apostle Talmage, was one from a group of temple workers who are voluntarily performing vicarious temple work for hundreds of his lineage.

FROM THE MISSION FIELD

Arrivals and Assignments: Missionaries arriving in the British Mission September 26th, were assigned as follows: Frank R. Bennett, Hillcrest Ward, Grant Stake, to the Nottingham District; Alma J. Larkin, Jr., Second ward, Liberty Stake, to the Manchester District; Charles J. Solomon, Virginia Ward, Los Angeles Stake, to the Leeds District; Max R. Openshaw, Mesa First Ward, Maricopa Stake, to the Leeds District, and Howard M. Cullimore, Lindon Ward, Timpanogos Stake, to the Scottish District.

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission and have departed for their respective homes in the United States: Elder Eysel P. Platt of the Sheffield and Manchester District, released October 3rd, sailed on the *President Harding* October 13th; Elder James B. Beesley of the Norwich and Sheffield District and the British Mission Office, released October 4th, sailed on the *Manhattan*, October 20th; Elder Elman T. Woodfield of the Welsh and president of the Norwich District, released October 4th, and Elder W. Cleon Skousen of the Sheffield, Norwich, and president of the Ulster District, released October 3rd, sailed on the *President Harding*, October 13th.

Doings in the Districts: *Hull*—The Congregational Church hall, October 14th, was the scene of a lecture on "Church History and Scenic America" by Elder Russell S. Ellsworth. Brother Robert H. Summers, impersonating the western cowboy, gave a series of monologues during the intermission.

London—South London Branch M. I. A. conducted their opening social September 29th, in Surrey Hall, Camberwell Green. Dancing and games provided an interesting programme which was thoroughly enjoyed by a large attendance.

Members of the Watford and St. Albans branches entertained at a party September 29th, celebrating the opening of the new M. I. A. season.

Newcastle—Large crowds marked the annual Harvest Festivals of the Suildon and Middlesbrough Branches, October 10th.

Nottingham—In appreciation of the labours of President Marlow V. Wootton and Elder LaDell M. Larson, a beautiful signet ring was presented by the members and friends of the Nottingham District, October 1st, at a farewell social. All present participated in a lively repertoire

of games, after which refreshments were served by the District Relief Society.

Preceding the District conference, Elder Russell S. Ellsworth gave a Lantern Slide Lecture to an audience consisting of over two hundred people, most of whom were friends contracted through street meetings. Eloquently describing North and South American scenic beauties, Brother Ellsworth pointed out important archeological discoveries which offer confirmatory evidence of the Book of Mormon.

Deserving compliments were paid Elder Owen S. Leishman by his many friends at a social held September 22nd, in the Eastwood Branch hall, prior to his transfer to another field of labour.

Sheffield—Elders Howard F. Wood, E. Wendell Stringfellow and Allan N. Adams baptized and confirmed six persons at a service conducted in the Sheffield Branch chapel, October 7th.

Doncaster Branch sponsored a fine programme of games at a social October 15th.

A "tea" and social was held October 15th, by the Barnsley Branch, for the purpose of raising money for their branch "piano fund."

Welsh—Pontllanfraith Branch inaugurated the coming Mutual Improvement Association season with a social, October 6th. An informal group of members and friends thoroughly enjoyed themselves by community singing, games and refreshments.

Skits and games vied with the dancing and refreshments for popularity at a highly entertaining social of the Cardiff Branch, October 12th.

Branch Conferences: Of the Gainsboro Branch, Hull District, September 25th. Held in conjunction with the Harvest Festival, the theme of "Salvation for the Dead" was very beautifully portrayed.

Of the Scunthorpe Branch, Hull District, October 2nd. "What Doth It Profit a Man if He Gain the Whole World and Lose His Own Soul," proved an appropriate and timely text.

Of the Watford and St. Albans Branches, London District, September 18th. Local members and travelling Elders discussed the topic, "First Principles of the Gospel and Eternal Progression."

Of the Gravesend Branch, London District, October 2nd. Speakers of the evening adopted the subject, "An Angel From on High."

Of the Holloway Branch, London District, October 9th. President Benjamin R. Birchall of the Irish Free State District, a visitor to the evening service, delivered a soul-stirring address. Sister Elizabeth T. Wallis of the European Mission Relief Society Presidency also spoke at each of the three sessions.

Of the Liverpool Branch, Liverpool District, October 2nd. The theme, "Living the Gospel," treated by the Sunday School children in the morning, was further developed by speakers during the evening session.

Of the Derby Branch, Nottingham District, October 9th. Sunday School children spoke on "The Beatitudes and Humility of Christ," and in the evening meeting the subject, "The Restoration of the Gospel and Future Progress of Man," was explained.

Of the Skelton Branch, Newcastle District, September 25th; also the South Shields Branch, October 2nd. At both gatherings a fine spirit and large attendance prevailed.

BITTER WORDS

BITTER words : how deep they rankle,
 Striking like a deadly dart,
 When the lips we love have hurled them
 Through the armour of the heart.
 Fraught with folly, soon repented
 Though they may be, yet they lie
 'Mid the heart's bright blooming roses,
 Like a snake that will not die.

Oft their sting we strive to banish,
 But, alas ! it is in vain !
 Bitter words, when once they're spoken
 Never after lose their pain.
 Never after lose their anguish,
 Never after lose their dower ;
 Just a touch, how'er they're hidden,
 Brings again the old time power.

Many a heart has lost its treasures,
 Many a heart its heaven above,
 For the words of bitter meaning
 Coming from the lips we love !
 Bitter words—oh, bitter, bitter—
 Keep them close within the breast,
 They may mar a whole life's music,
 And destroy a whole life's rest.

—SELECTED.

DEATH

HARDY—Sister Emma Hardy, Sr., faithful member of the Burnley Branch, Liverpool District, for the last eighteen years, passed away September 24th. Funeral services were conducted September 28th, by Branch President James R. Pickles in the family home. Elder Frank S. Naylor spoke words of comfort to the bereaved, and Elder Louis G. Robinson dedicated the grave.

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